

A
DIRECTION
FOR THE GOVERN.
MENT OF THE
Tongue according
to Gods word.



Printed at London by JOHN
LEGATT, Printer to the
University of Cambridge.
1619.

To the Reader
of this Book

By the Author
of the
History of the
County of
Gloucester
in the
Year 1781



Printed at London by J. O. H. N.
1781

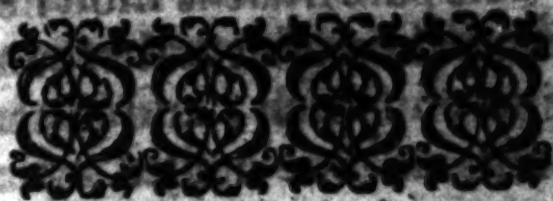
To the Reader.

Christian Reader, lamentable
and fearfull is the abuse of
the tongue among all sorts and de-
grees of men every where. Hence
daily arise manifold sinnes against
God, and innumerable scandals
and grievances to our brethren. It
would make a mans heart to bleed,
to heare and consider how Swear-
ing, Blaspheming, Cursed speak-
ing, Railing, Slandering, chiding,
Quarrelling, Contending, Iesuing,
Mocking, Flattering, Lying, Dis-
sembling, Vaine and idle talking
overflow in all places: so as much as
feare God had better bee any
where, then in the company of such
men. Well then, Art thou a man
which hast made little conscience
of thy speech and talke? Repent
seriously of this sinne, and amend
thy life, lest for the abusing of thy

To the Reader.

tongue thou criest with Dives in
bell, Send Lazarus that he may
dippe the tip of his finger in
water, and coole my tongue.
And if thou bee one which hast
care to order thy selfe in speech
and silence according to Gods
word, sh doe it more. For what a
seemie is it, that men with the
same tongue wherewith they con-
fesse the Faith and Religion of
Christ, should by vaine and un-
godly speech vicerly denie the
power thereof? And for thy better
helpe therein, I haue penned these
few lines following, concerning the
Tongue: Use them for thy benefit,
and finding profit thereby, giue
glory to God. Cl. b. XCII. De-
cember. 12.

W. Perkins.



The gouernment of the Tongue.

CHAP. I.

*Of the generall meanes of ru-
ling the Tongue.*

THE gouernment of
the Tongue is a ver-
tue pertaining to the
holy vsage of the Tongue ac-
cording to Gods word.

And for the well ordering
of it, two things are requisite:
a pure heart, and skill in the
language of Canaan.

The government

The pure heart is most necessary, because it is the fountaine of speech, and if the fountaine bee defiled, the streames that issue thence can not be cleane.

Math. 15. 9.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne: first, how it must bee made pure; and then how it is alwaies afterward to be kept pure.

The waie to get a pure heart is this: First, thou must seriously examine thy life and thy conscience, for all thy finnes past: then with a heauie and bleeding heart confesse them to God, vttterly condemning thy selfe. Thirdly, with deepe sighes and groanes of spirit crie vnto heauen to
God

God the Father, in the name
of Christ for pardon, I say, for
pardon of the same finnes as
it were for life and death; and
that day and night, till the
Lord send downe from hea-
uen a sweete certificate into
thy perplexed conscience by
his holy Spirit, that all thy
finnes are done away. Now at
the same instant in which par-
don shall bee granted, God
likewise will once againe
stretch forth that mightie
hand of his, whereby he made
thee when thou wast not, to
make thee a new creature, to
create a new heart in thee, to
renue a right spirit in thee, and
to stablish thee by his free
spirit. For whome hee iustifi-
eth, them also at the same
time he sanctifieth.

The government

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily sicknesse. II. If thou begin to hate and to flie thine owne personall sinnes. III. If thou feele a grieve and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to auoide all occasions and incitements to euill. VI. If thou trauell and doe thine endeavour in every good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to
keepe

of the Tongue.

keepe it so, is the special
worke of faith; which purifieth
the heart. *AA. 15. 9.*

Faith purifieth the heart
by a particular applying of
Christ crucified with all his
merits. *Elisha when he went up 2. Kin 4. 34*
and lay upon the dead child, and
put his mouth to his mouth, and
his eyes upon his eyes, and his
hands upon his hands, and stretch-
ed himselfe upon him, the flesh
of the child waxed warme. Af-
terward Elisha arose & spread
himselfe upon him the second *Verse 35.*
time: then the child neezed seven
times & opened his eies. So must
a man by faith euen spread
himselfe vpon the crosse of
Christ, applying hand and
feet to his pierced hands and
feet, & his wretched heart to
Christs bleeding heart; and
then

The government

then hee shall feele himselfe
warmed by the heate of Gods
Spirit, and sin from day to day
crucified with Christ, and his
dead heart quickened and re-
nued. And this applying
which faith maketh, is done
by a kind of reasoning which
faith makes, thus: Hath God
of his mercie given his owne
Son to be my Saviour, to shed
his blood for me, and hath he
of his mercie granted vnto
me the pardon of all my
sinnes? I will therefore indea-
mour to keepe my heart and
my life vnblameable, that I
doe not offend him hereafter
in word or deede, as I haue
done heretofore.

Isa. 19. 18.

Rom. 15. 6.

The language of Canaan is
wherby a man endued with
the Spirit of adoption, vn-
fainedly

fainedly calleth vpon the
name of God in Christ, and so
consequently doth as it were
familiarily talke and speake
with God. This language
must needes be learned, that
the tongue may be wel ground-
ded. For man must first be a-
ble to talke with God, before
he can be able wisely to talke
with man. For this cause when
men are to haue communica-
tion one with another, they
are first of all to be carefull
that they often make their
prayers to God, that he would
guide and blesse them in their
speeches, as David did. *Set a
watch, O Lord, before my mouth,*
and keepe the doore of my lippez.
And Againe, *O Lord open thou*
my lips, and my mouth shall shew
forth thy praise. Where we
may

Psal. 141. 3.

Psal. 51. 15.

may see, that the mouth is, as it were locked vp from speaking any good thing, vntill the Lord open it. And Paul hauing the gift of ordering his tongue in wonderfull measure, yet desireth the Ephesi-

Eph. 6, 10. ans to pray for him, that utterance might bee giuen him, and

Prou. 16. 1. good reason, because God ruleth the tongue.

CHAP. III.

Of the matter of our speech.

The gouernment of the tongue containeth two parts: holy speech, and holy silence. In holy speech must bee considered the matter of our speech, and the manner.

The matter is commonly one of these 3. either God, our neighbour, or our selues.

As

As concerning God, this
caueat must be remembred,
that the honourable titles of
his glorious Maiestie bee ne-
uer taken into our mouthes,
vnlesse it bee vpon a waightie
& iust occasion, so as we may
plainly see that glorie will re-
dound to him thereby: and
for this cause the third com-
mandement was giuen, that
men might not take up the *Exod. 20. 7.*
name of God in vaine, that is,
rashly and lightly.

And therefore lamentable
and fearefull is the practise e-
very where. For it is a com-
mo thing with men to begin
their speech, and to place ti-
tles of Gods most high Ma-
iestie in the fore-front almost
of euery sentence, by saying,
O Lord! O God! O good God! O

mercifull God! O Iesu! O Christ!
 Or. If a man be to say any
 thing, he will not say, *Yea*, or
Nay; but, *O Lord, yea*: or, *O*
Lord, nay. If a man be to re-
 prooue his inferiour, he will
 presently say, *O Lord haue*
mercie on vs, what a stomache art
thou? what a be iridic? etc. An
 earthly Prince, if he should
 haue his name so tolled in
 our mouthes at euery word,
 would neuer beare it; and
 how shall the everling God
 suffer it? may how can he suffer
 it? I say no more, but thou
 with thy selfe thinke how: for
 in the third commandment
 the punishment is set downe,
That he will not hold him guilt-
les that taketh his name in vaine.
 And the Angels in reuerence
 to Gods Maiesly coner their
 faces, *Isa. 6.2.* Con-

Concerning our neighbour,
we are to consider whether the
thing which wee are about
to speake be good or euill.

This beeing weighed, if it
bee good, and so commenda-
ble, then wee are readily and
cheerfully, and that vpon e-
uery occasion to vnder it, e-
specially in his absence, whe-
ther he be a friend, or a foe: as
Saint Iohn writeth of De-
metrius. *Demetrius* (saith he) 3. Ioh. 12.
hath good report of all men, & of
the truth is false: yea, and wee
our selues beare record, and ye
know that all our testimony is
true.

As for the euill which any
shall know by his neighbour,
hee is in no wise to speak of
it, whether it bee an infirmitie
or a grosse sinne, vntill in his
con-

conscience hee shall finde
himselſe called of God to
ſpeake.

A man is called to ſpeake
in three caſes : Firſt, when he
is called before a Magiſtrate,
and is lawfully required to
teſtifie the euill which he
knoweth by another. I I.
When any is to admoniſh
his brother of any fault for
his amendment. I I I. When
the hurt or danger that may
ariſe of the euill, is to bee pre-
vented in others. As a man
may ſay to one well diſpoſed,
take heede of ſuch a mans
companie, for hee is giuen to
ſuch or ſuch a vice.

To this ende, they of the
i. Cor. 1. 11. houſe of Cloe did certifie Paul
of the diſorders in Corinth.

Gen. 37. 2, And Ioseph certified his father

of his brethrens slander. In this case all treasons are to bee revealed, as tending to the ruine of the whole Comon-wealth. Thus Elisha revealed the secret of the king of Syria. 2.King.6.8.

And if it shall bee thought convenient to mention the euill which wee know by any man, it must be done only in generall manner: the person, and all circumstances which will descrie the person, concealed.

Concerning things which are secret in our neighbour, wee are not to bee suspitious, but to suspend both speech and iudgement. Lone suspecteth no euill. Iudge nothing (saith Paul) before the time, untill the Lord come, who will lighten things that are

1.Cor. 13.

1.Cor. 4.5.

14 The gentleman

are hid in darknesse, and make
the counsell of the heart manifest.

Aug. lib. 10. *Augustine* hath a good and
confess. 23. speciall rule to this purpose,

that there bee three things of
which we must give no iudge-
ment: Gods predestination,
the Scriptures, and the estate
of men vncalled.

As touching a mans selfe,
he is neither to praise nor dis-
praise himselfe. As *Salomon*
Prou. 27. 2. saith, Let another praise thee,
and not thine owne mouth: a
stranger, and not thine owne lips.
Yet otherwhiles the times do
fall out, that a man may vse
an holy kinde of boasting, e-
specially when the disgrace of
the person is the disgrace also
of the Gospell, and of reli-
gion, and of God himselfe:
as *Paul* did: But wherein (saith
he)

he) my will use boldnesse (I speake
foolishly) I will use boldnesse. They
are Hebrewes, so am I.

CHAP. III.

Of the manner of our speech, and
what must be done before
we speake.

THUS much of the matter
of our speech, now fol-
loweth the manner.

In the manner of our spea-
king three things are to bee
pondered: what must be done
before wee speake; what in
speaking; what after we haue
spoken.

Before we speake, conside-
ration must bee vsed of the
thing to bee spoken, and of
the end. *James* requireth that *Iam. 1. 19.*
men should be slow to speake, and
swift to heare. *Salomon* saith, *Prov. 18. 13.*
Hee that answereth a matter be-
fore

16 *The government*

fore he beare it, it is folly & shame
to him. The minde is the guide
of the Tongue: therefore men
must consider before they
speake. The Tongue is the
messenger of the heart, and
therefore as oft as wee speake
without meditation going
before, so oft the messenger
runneth without his errand.

*Chryf.
hom. 22. ad
pop. Anti-
och.*

The Tongue is placed in the
middle of the mouth, (a) and
it is compassed in with lippes
and teeth, as with a double
trench, to shew vs, how we are
to vie heede and preconside-
ration before we speake:
and therefore it is good ad-
uise, to keepe the key of the
mouth not in the mouth, but
in the cupbord of the mouth.

*Lib. de nat.
& grat.*

Augustine saith well, That as
in eating and drinking men
make

make choice of meates: so in manifold speeches we should make choice of talke.

Here are condemned idle words, that is, such words as are spoken to little or no end or purpose. And they are not to bee esteemed as little sinnes, when as men are to give Mat. 12. 36. account of every idle word.

CHAP. IV.

What is to be done in speaking, and of wisdome.

When we are in speaking, two things are to be practised: first, care must be had of the speech, that it be *gracious*: secondly, it is to Coloss. 4. 6. be vttered with convenient bonds of truth.

The speech is gracious, when it is so vttered, that the graces of God wrought in the

28 *The government*

the heart by the holy Ghost, God
are as it were pictured and pro
painted forth in the same, set
for speech is the very image in
of the heart.

Eph 4. 25. Contrarie to this is rotten of
speech, that is, all such talke ma
as is voide of grace, which is au
the heart and pith of our
speech.

Eph 5. 3.
Psal. 16. 4. And by this it appeareth, mu
that no vice can bee named do
but with disliking: and here de
upon in Scriptures when by iud
occasion a vice should bee ty
named, in token of a loathing na
thereof, the name of the vice th
is omitted, & the name of the
contrarie vertue vsed in the a p
roome thereof, as in these po
words: for Job thought, It may ch
be that my former have sinned and it
blessed, that is, blasphemed the
God.

God. This being true, then by
proportion the visible repre-
sentation of the vices of men
in the world, which is the
substance and matter where
of playes and interludes are
made, is much more to bee
auoided.

Gods graces, which we are
to shew forth in our com-
munication, are these: Wise-^{1, 2, 3, 4, 5, 6,}
dome, Truth, Reuerence, Mo-^{7, 8, 9,}
desty, Meeknesse, Sobriety in
iudgement, Vrbanity, Fideli-
ty, Care of others good
name: and let vs consider of
them in order.

Wisedome in our speech is
a goodly ornament. The A-
postles when they waited for
the holy Ghost in Ierusalem,
it descended vpon them in
the forme of fierie tongues
and

20 The government

and then it is said, that they
spake as the holy Ghost gave them
utterance in Apophthegmes or
wise sentences. And hee that
gouernes his tongue wisely,
addeth doctrine to the lips, that
is, so speaketh, as that others
be made wise thereby.

This wisdom is then shew-
ed, when a man can in iudge-
ment apply his talke, and as
it were in good manner make
it fit to all the circumstances
of persons, times, places,
things. A foole poureth out
his minde, but a wise man keepeth
in it till afterward. A word spoken
in his place, is like apples of golde
with pictures of silver.

Now hee that would haue
his speech to bee wise, must
first of all himselfe become
a wise man. And the wise
man

Ad. 2.4.

Prou. 6. 23.

Prou. 29. 11.

25. 11.

man of whom the holy Scriptures speake, is a godly man, *Prou. 1.7.*
 and such an one as ferueth *Ecel. 12.13*
 God: because this feare of *Psal. 14.1.*
 God is the *beginning and head* *and 38.5.*
of wisdom: as on the con- *Gen. 34.7.*
 trarie, the foole, whereof the
 Scripture often speaketh,
 is the vngodly person that
 maketh no conscience of a-
 ny sinne. And indeede such
 an one is the most senselesse
 foole of all. He that shall e-
 uer and anon be casting him-
 selfe into the fire and water,
 and runne vpon dangerous
 places to breake his legges,
 armes, necke; and further, shall
 take pleasure in doing all this,
 is either a foole, or a madde
 man.

Now the vngodly man as oft
 as he sinneth, he endeouureth

as much as in him lieth, to pitch his soule into hell; and whereas he raketh pleasure in sinne, he sports himselfe with his owne destruction.

Furthermore, the man fearing God, must haue two things in his heart, a perswasion of Gods presence; and Awe.

The perswasion of Gods presence is, whereby a man is continually resolved, that wheresoever he is, he standeth before God, who doth see euen in the very secrets of his heart. This was in Cornelius: *Now therefore* (saith he) *we are in Gods presence to heare all things that are commanded thee of God.*

Awe in regard of God, is that whereby a man beaueth himselfe

himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeede which is of this minde, that if there were no Iudge to condemne him; no hell to torment him; no diuell nor conscience to accuse him; yet he would not sinne; because Gods blessed Maieftie is by it offended and displeased: and if hee had it in his choise, whether hee would sinne or loose his life, he had rather die then willingly and wittingly sinne against

24 *The government*

God. This awe being in *Ioseph*, was the cause that moued him not to commit folly *Gen. 39.9.* with *Putiphars* wife. How then (saith hee) can I doe this great wickednesse, and sinne against God?

Awe in chastisement is, when one humbleth himselfe vnder the mightie hand of God with all meeknesse and patience, when God layeth his hand on him more or lesse. When *Shemi* came forth and cursed *Dauid*, and flung stones at him, what did hee? Truly hee stood in awe of God, and therefore saide, *2. Sam. 16. 10.* What haue I to doe with you, ye sonnes of *Zeruiah*? for hee curseth, euen because the Lord hath bidden him curse *Dauid*, who dare then say, Wherefore hast

hast thou done so?

When a man is thus made wise, that is, righteous, and fearing God, he is so guided by the spirit of feare, that he cannot but speake wisely. Salomon saith, *The lippes of the righteous know what is acceptable, but the mouth of the wicked speaks forward things.* And againe, *The heart of the wise guideth the mouth wisely.*

prou. 10. 31

Contrarie to this is fond and foolish talke: an example hereof wee haue in Luke, where Pilate wanting the feare of God, saith, *I finde no fault in* Christ: *Let vs therefore chastise him, and send him away.* Where as he ought to haue reasoned thus: *I finde no fault in him, therefore let vs send him away without chastisement.*

Luk. 23. 14.

Luk. 23. 14.

CHAP. V.

*Of truth, and of reverence
in speech.*

TRuth of speech is a ver-
tue whereby a man spea-
keth as hee thinketh: and so
consequently, he speaketh as
euery thing is, so farre forth
as possibly he can. It is made
a note of a righteous man, to
Psal. 15. 2. *speake the truth from the heart:*
Prou. 12. 22 and, *They that deale truly are
Gods delight.*

This is alwaies required in
all our doctrines, accusations,
defences, testimonies, pro-
mises, bargaines, counsels:
but especially in Iudges and
Prou. 17. 7. *Magistrates sitting on iudge-
ment seate, because then they
stand in Gods stead, who*

is truth it selfe.

To this place. belongeth
Apologie, which is, when a
Christian called before a Ma-
gistrate, and straitly exami-
ned of his religion, confesseth
Christ boldly, and denieth
not the truth. Mat. 20. 31

Contrarie to this, is lying,
cogging, glosing, smoothing,
disssembling; as for example
Gebazi, after hee had recei-
ued money and garments of
Naaman the Syrian against E-
*lisha*s will, he went and stood
before his master, who said
vnto him, VVhence com-
mest thou, *Gebazi*? who
making it nothing to lye for
a vantage, smoothed it ouer
finely, and said, *Thy seruant*
went no whither. To the like
effect and purpose, report is

made of a rich man that had two chests: the one whereof hee called *all the world*, the other his *friend*. In the first hee putteth nothing: in the second hee putteth all his substance. VVhen his neighbour came to borrow money, hee vsed to answer, truly I haue neuer a pennie in all the world, meaning his empty chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceiue

deceiue. Here note that there is great difference betweene these two speeches, *It is an untruth*, and *It is a lie*. The first may be vsed when a man speaketh falsehoods. But in vsing the second, wee must be heedie and sparing. for when a man is challenged for a lie, three things are laide to his charge. I. That he speaketh falsely. II. That he is willing to do so. III. That he hath a desire & purpose to deceiue.

Quest. Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole country, where we are?

Answ. No: Reasons are these: I. Lying is forbidden, (a) *as an abomination to the Lord.*

^a Iam. 3. 21
Prou. 2. 22

II.

30 The government

Rom. 3.8. I I) b) Secondly, we are not to do any evill that good may come thereof. I II. He which lieth, in so doing conformeth himselfe to the diuell, who(c) is a lier, and the father thereof.

Obiect. I. Such lying is for our neighbours good, and not against charity.

1. Cor. 13. Ans. No: for (d) charity rejoiceth in the truth.

Obiect. I I. The holy Scriptures have mentioned the lies of the Patriarks.

Ans. We must not live by examples against the rules of Gods word.

Obiect. I I I. Rahab and the midwives of Egypt in saving the spies, and in preserving the Israelites infants vsed lying, and are commended for their facts.

Ans.

Ans. They are commended for their faith, not for lying. The workes which they did, were excellent workes of mercie, & therefore to be allowed : and the doers failed onely in the manner of performing them.

As truth is required in speech, so also reuerence to God and man.

Reuerence to God is, when wee so speake of God and vse his titles, that wee shew reuerence our selues, & mooue reuerence in others, *If thou wilt not keepe (saith the Lord) and Deut. 28. 58* doe all the wordes of the Law (that are written in this booke) and feare the glorious and fearefull name, **THE LORD THY GOD**, then the Lord will make thy plagues wonderfull.

Here

Heere take heed of all manner of blaspheming, which is, when men vse such speeches of God, as doe either detract any thing from his maiestie, or ascribe any thing to him, not beleeuing him: a sinne of all other to bee detested. Reasons. I. A blasphemer is viler then the rest of the creatures, for they prayse God in their kinde, and shew forth his power, goodnesse, and wisdom: but he dishonoureth God in his wretched speech. II. Hee is as a mad dogge that flyeth in his masters face, who keepeth him, and giueth him bread. III. Thirdly, custome in blasphemies sheweth a man to be the child of the diuell, and no child of God as yet.

A father lying on his death-bed, called the three children to him which he kept, and told them, that one onely of them was his owne sonne, and that therest were onely brought vp by him: therefore vnto him hee gaue all his goodes: but which of these was his naturall sonne, hee would not in anie wise declare. When he was dead, euery one of the three children pleaded, that he was the sonne, and therefore that the goods were his. The matter beeing brought before a Iudge, hee was constrained to take this course: hee caused the dead corpes of the father to bee set vp against a tree, and commaunded the three sonnes to take bowes and

and arrowes, and to shoote
against their father, and to see
who could come neereſt the
heart. The firſt and ſecond did
ſhoote at their father, and did
hitte him, the third was an-
grie with both the other
through naturall affection of
a child to a father, and reſu-
ſed to ſhoote. This done, the
Iudge gaue ſentence that the
two firſt were no ſonnes, but
the third onely, and that hee
ſhould haue the goods. The
like triall may bee vſed to
know who bee of Gods chil-
dren. Such perſons with
whom blaſpheming is riſe,
are very diuels incarnate,
and the children of the diuell,
who rend God in pieces, and
ſhoote him through with
their darts, as it is ſaide

of the Egyptian, when hee
blasphemed, that he *smote or* *Leu. 24. 15*
pierced through Gods Name. *vaikkobh.*

Magistrates and rulers se-
verely punish such as abuse
their names, and they doe it
justly: how much lesse then
should blasphemers of Gods
name escape without great
punishment?

Againe, here wee must bee
warned to take heede of that
customable swearing, and
also of periurie. It is a very
strange sinne: for the per-
iured person doth not onely
sinne himselfe, but withall hee
endeauoureth to intangle
God in the same sinne with
himselfe.

Further, take heede least
thou doest either make or
recite the icasts which are
contrived

36. *The government*

contrived out of the phrases
of Scripture, which are very
many, and very vsually re-
hearsed in companie. The
oyle wherewith the Taberna-
cle, and the Arke of the Te-
stament, and the Priests, were
anointed, was holy, and
therefore no man might put
it to any other vse, as to an-
oint his owne flesh there-
with, or to make the like vnto

Exod. 30, 31

^a Ioh. 19, 8. It. (1) *Pilate* a poore Painym,
when hee heard the name of
the sonne of God, was afraid:
and we much more ought to
tremble at the word of God,
not to make ourselues merry
with it. And therefore the
scoffing of *Julian* the Aposta-
ta is very fearefull, who was
wont to reach Christians
boxes on the eare, & withall
bidde

biddethem turne the other;
 and obey their masters com-
 mandement: *Whosoener shall*
smite thee on the right cheeke, Math. 5. 39.
turne to him the other also. And
 hee denyed pay, and like re-
 ward to his souldiers that
 were Christians; because hee
 said he would make them fit
 for the kingdome of heauen,
 considering that Christ had
 said *Blessed are the poor in spi-*
rit for theirs is the kingdome of
heauen.
 Here also men must learne
 to take heede of all manner
 of charmes and venchant-
 ments; which commonly are
 nothing else but words of
 Scripture, or such like, vsed
 for the curing of paines and
 diseases both in men and
 beasts. As for example, the
 first

first wordes of Saint Iohn
Gospel, *In the beginning was
the Word, and the Word was
with God, &c.* are vsed to be
written in a paper, and hung
about mens neckes to cure
agues. But the truth is, such
kinde of practises are diuinish.
Patrons of charmes hold that
in such words as are either
diuine or barbarous, is much
efficacie. But whence is this
efficacie? from God? from
men? or from the diuell? If it
shall bee said from God, wee
must know that the word vsed
in holy manner, is the in-
strument of God to conuey
vnto vs spirituall blessings, as
faith, regeneration, repen-
tance: but it doth not serue
to bring vnto vs corporall
health.

Well

Well then, belike words
take vertue from the speaker,
and are made powerful by the
strength of his imagination.
Indeede of this opinion are
some Physicians, as *Avicen-
na* and *Paracelsus*, who thinke *Parac. lib.*
that Phantasie is like to the *de Tartaro.*
Sunne, which worketh on all
things to which his beames
doe come; and the latter,
that by imagination mira-
cles might be wrought. But
this opinion is fond, and the
reasons alleadged for it are
without weight. For imagi-
nations are no things, but
shadowes of things. And as
an image of a man in a glasse
hath no power in it, but only
serues to resemble and repre-
sent the bodie of a man: so it
is with the phantasie and con-
ceit

edit of the minde, & no other-
 wise. And if imagination haue
 any force, it is only within
 the spirits and humors of a
 mans owne body: but to giue
 force to work in the bodies of
 others, it cannot; no more than
 the shadow of one bodie can
 ordinarily cure the bodie of
 another, on which it lighteth.
 Wherefore words vsed in the
 way of bodily cure, be they in
 themselves neuer so good, are
 no better than the diuels sa-
 craments: and when they are
 vsed to blind people, he it is,
 that coming vnder hand, wor-
 keth the cure, and by turning
 himselfe into an Angell of
 light, deludes them. But it were
 better for a man to die a thou-
 sand times, than to vse such re-
 medies, which in curing the
 bo-

body destroy the soule.

Lastly, auoide all imprecations and cursings, either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecation: as may appeare in the Iewes, who at the arraignment of Christ, cried saying, *His blood be vpon vs and our children*: which imprecation is verified vpon them vnto this day. At Newburge in Germanie, a certaine mother cursed her sonne, saying: *Get thee away, I would thou mightst neuer come againe aline*: the very same day he went into the water, and was drowned.

Againe, a mother brought her childe to the Vniuersitie of Wittenberge, by reason he was

Mat. 27. 25.

Lonicerus
theat. hist.
præcept. 4
Idem.

was possessed with an vn-
 cleane spirit: being demaun-
 ded how it came to passe, shee
 answered in the hearing of
 many, that in her anger shee
 said, *The diuell take thee*, and
 thereupon presently the child
 was possessed. And in our
 countrey, men often with the
 plague, the poxe, the pelli-
 lence to their children, their
 seruants, their cattell: and of-
 tentimes it fals out accor-
 dingly.

In the daies of King Ed-
 ward, certaine English soul-
 diers (as I am certainly infor-
 med by a witnesse then pre-
 sent) being by a tempest cast
 vpon the lands, on the coast
 of France, gaue themselves
 to prayers, and commended
 their soules to God, as in so
 great

vn. great danger it was meete:
un. but one among the rest, def-
sheperately minded went apart,
g. off & cried out, saying, O gallowse
thee claime thy right, gallowse claime
and thy right. Now the said par-
hildie among the rest (as God
our would haue it) escaped safe
the to land: and afterward li-
elli. uing some space of time in
heir France, returned againe to
l of England, where he was han-
dored for stealing of horses:
and thus according to his de-
Ed. sire, the gallowse claimed her
oul. right.

for. Reuerence to man is in
ore. two respects, either because
call. he is created after the image
past of God, or because he is a-
ues. boue vs in age, gifts, autho-
led. rity. In the first confi-
a so. deration, men must haue
reat. care

care to giue such names to children as are proper and fit, vsuall, and knowne: the signification whereof may admonish them of the promises of God, of godlinesse, or of some good duty. And there be foure allowed ends of giuing names. I. To preserve the memorie of some thing by the name giuen, as *Adam*, *Israel*, *Isaac*. II. To signifie some thing to come, as *Enah*, *Abraham*, *Iohn*, *Peter*. III. To preserve the name and memorie of parents and kindred, which was vsed in the birth of *Iohn Baptist*. This custome may still be retained, if there be any good example in the ancestours that the child may follow. IV. That the life and profession of good men may be

be received in the renewing of their names.

Here we must take heede, in no wise to give children the proper names or titles of God, as *Iesus, Immanuel,* &c.

Neither are the professors of the Gospel to be intituled by the name of such as haue beene famous instruments in the Church, as to be called *Caluinists, Lutherans,* &c. Now this I say, that euery one of you saith, *I am Pauls,* and *I am Apollos,* *I am Cephas,* and *I am Christs*: Is Christ denided? was Paul crucified for you? either were ye baptized in the name of Paul?

1. Cor. 13.

And it is a bolde part of the the pestilent generation of Papists, who take to themselves

selues the names of *Iesuites*,
 Aa. 11. 26. whereas the like name of
 Ac. Ro. 11. 4 *Christian* was giuen to the
 disciples at Antioch, not by
 the deuice of man, but by di-
 uine oracle.

As the changing of the
 name giuen in Baptisme, is
 not to be allowed; so the va-
 rying of it according to the
 variety of language, (if nei-
 they hurt nor fraud to any be
 intended thereby) is not vn-
 lawfull. Vpon this ground
Saul is called *Paul*: & *Christ*
 calls *Simon* his disciple other-
 whiles *Cephas*. *Peter*. And ve-
 ry worthy Diuines in this age,
 that their writings might be
 read of the aduersaries, haue
 in like sort without offence
 varied their name. *Melancthon*
 calls himselfe *Dydimus*; *Fa-*
uentinus;

uentinus and Melancton. Bucer intitles himselfe *Aretius Felinus*: and Theodore Beza once writ himselfe *Nathaniel Nezechius*.

Reuerence to man, as he is superiour, is in vsing fit titles of reuerence. *Sara* is commended in Scriptures for obeying her husband, and for calling him *Syr*. But excesse *1. Pet. 3. 6.* must here be auoided, when titles of honour, proper to God, are giuen to men, as *Head of the Catholike Church*, to the Pope, *Ladie & Queene of heauen*, to the mother of Christ. This fault Christ re-prooueth in the young man, laying, *Why callest thou mee Mar. 10. 13.* *good? there is none good but God.*

The gouernment
CHAP. VI.
Of Modestie and
Meekenesse.

MOdestie in speech hath diuers caueats : first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person, & speake of himselfe as of another : *I know a*
1. Cor. 12. 2 man (saith Paul, speaking of himselfe) *in Christ aboue*
fourteene yeares ago, &c. which
was taken up into Paradise, and
heard words which cannot bee
spoken. And Iohn saith of him-
Ioh. 19. 29. selfe ; *When Iesus sawe his mo-*
ther, and the disciple whome hee
loved, standing by, &c.

Here take heede of boasting, whereby men imitate the diuell, who said, *All this power I will giue thee, and the glorie*

glorie of those kingdomes: for Luk. 4. 6.
that is deliuered vnto me, and to
whomsoever I will, I giue it.

Againe, when a man shall
haue occasion to speake of
his owne faults and corrup-
tions, let him speake the vt-
termost against himselfe, as
Paul called himselfe, *the first* 1. Tim. 1.
of all sinners. But if it bee to 13. 19.
mention any thing of him-
selfe, that may minister mat-
ter of commendation, let his
speech rather incline to the
defect, than to the excesse, as
Paul saith, *I am the least of the*
Apostles, which am not meete
to bee called an Apostle, be-
cause I persecuted the Church 1. Cor. 15. 9
of God.

Secondly, in mentioning
of things which moue blu-
shing, we are to vse as seeme-

50 The government

ly words as may be chosen,
Gen. 4. 1. Afterward Adam
knew Heuah his wife, which
conceined and bare Cain. 1.
Sam. 24. 4. And when he came
to the sheepe-coat, by the way
where there was a cane, Saul
went in to cover his feete, that is,
to doe his easement.

Meekenesse also is requi-
red in communicatiō, which
is, when a man useth courte-
ous & faire speech. Put them
Tit. 3. 2, 3. in remembrance, &c. that they
be courteous, shewing all mecke-
nesse to all men, for we our selues
also were in times past unwise,
disobedient, &c.

Meekenes and gentlenes
shewes it selfe in Salutations,
Answers, and Reproofes.

For the first, daily experi-
ence sheweth, that it makes
much

much for the maintaining
of love, to call men by their
proper names or surnames.
And this was a signe of spe-
ciall fauour, that God called
Moses by his proper name.
Yet more conuenient it is to
salute our betters by names
of honour or office. Thus the
Disciples call our Saniour
Christ *Rabbi*: and it was the
vsuall manner among the
Iewes, to call their betters *A-*
don, that is, Lord, or, Sir.

The formes of salutations
are to bee after the order
practised in Scripture. An
Angell saluted Gedeon thus,
The Lord be with thee thou va- lud 6. 12.
liant man. And Booz came to
Bethlehem, and said to the
reapers, *The Lord be with you* Ruth. 2. 4,
and they answered, *The Lord*

52 The government

Luk. 1. 28.

blesse thee. And the Angel saluted *Mari*e, Haile, freely beloved, the Lord is with thee, &c.

Ioh. 20. 21.

Christ coming among his disciples, said, *Peace be among you*: and hee taught them comming to any house to

Math. 10.

say, *Peace be to this house*.

12, 13.

By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts; as when one meetes another, *God saue you*: when one goes away, *God be with you*: in the morning, *God giue you a good morning*: after noone, *God giue a good enening*: when one is going on his iourney, *God speede your iourney*: when one is working, *God speede you*: in eating, *much good doe it you*: when one hath a new office,

God

God giue you ioy of your office:
when one is sicke, God comfort
you, &c.

And when children sa-
lute their fathers and mo-
thers after this manner: I
pray you father blesse mee: I
pray you mother blesse me: it is
a seemely thing. For God
hath made parents to be the
instruments of blessing to
their children, in nurturing
them and praying for them:
as the fift commandement
saith, Honour thy father and
thy mother, that they may pro-
long thy daies. Now they pro-
long the childrens daies by
praying to God for blessing
on them, and by such like
duties.

It is an vse in all places
when a man neezeth, to sa-
lute

lute him by saying, *Christ help you*: But there is no cause why the words should then be vsed more then at another time. The reasons are. I. It is an old custome fetched from the Gentiles before Christ, & hath no ground at all: for they vsed with the like words to wish men health, because they thought neezing to be a sacred and holy thing: and because some take it to be a signe of vn-happie and euill successe, which indeede is otherwise. I I. If there be any danger in the braine before neezing, when a man hath neezed the danger is past, as learned Phylitians teach: therefore there is no cause of the vsing such words then, more then

Arist. de
hisi. anima.
J. 1. c. 10. &
proble. sect.
32.
Plin l. 23.
cap, 3.

then at coughing.

Against the practise of saluting each other; some things may bee objected, I. Ioh. Epist. 2. vers. 10 *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him Godspeede.*

Ans. This place doth not forbid common ciuilitie and courtesie of man to man, but onely familiaritie and acquaintance with heretickes: yea, such acquaintance and familiaritie as may seeme to geue approbation and applause to their bad proceedings. II. *Elisba* sending *Gebazi* his seruant to lay his staffe on the dead childe of the Shunamite, Bad him, if he met any, not to

to salute them; and if they spake to him, not to answer them, *2. Kin. 4. 39.* And when our Sauour Christ sent his Disciples to preach in Iudea, he bad them *to salute no man by the way, Luk. chap. 10. 4.*

Ans. The intent of these two places is not to forbid men to salute others, but rather to enioyne *Gebazi* and the Disciples of Christ onely to omit for that time the practise of the duties of common courtesie, so farre foorth as they might hinder or delay the performace of weightier affaires.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous words stirre up anger.*
Nabal

Nabal by churlish language, *Sa. 24. 7, 8*
 prouoked David to wrath,
 but Abigail by the contrarie
 appeased him. Gideon spake
 gently to the men of Ephraim,
 when they were angrie a-
 gainst him, and appeased
 them. For the text sayeth,
 When he had thus spoken, then *Jud. 8. 3.*
 their spirits abated towards
 him. Therefore Salomon saith
 well, A ioy commeth to a man
 by the answer of his mouth,
 but how good is a word in due
 season?

Now if any shall raile on *Rom. 13. 14.*
 vs, our dutie is, not to raile *1. Pet. 3. 4.*
 againe. Blesse them that per-
 secute you, blesse, I say, and
 curse not. Be courteous, not
 rendring euill for euill, neither
 rebuke for rebuke, but contra-
 riewise blesse, knowing that ye
 be

58 The government

be thereunto called, that you
 should be heires of blessing.
 This thing was notably pra-
 ctised by David, Psal. 109. 4.
 For my friendship they were
 my aduersaries, but I gaue my
 selfe to prayer. And therefore
 in this case either silence is
 to bee vsed, or at the most
 onely a iust and manifest
 defence of our innocencie
 to be made. Ezechias com-
 maunded the people to be
 silent, and not to say any
 thing to the speech of Rab-
 2. Kin. 18. 16 sachai, now flattering, now
 threatening. When Eli spake
 hardly of Anna, and bad her
 put away her drunkennesse,
 1. Sam. 1. 15 shee answered, Nay my Lord,
 I am a woman troubled in spi-
 rit, I haue neither drunke wine
 nor strong drinke, but haue

pow

powred out my soule before the Lord. Thus Ioseph cleares himselfe, saying, I haue done Gen 40.15 nothing wherefore they should put me in the dungeon. And Daniel to Nabuchodonosor, Dan. 6. 22. Vnto thee O King, haue I done no hurt. And our Savi- Ioh. 8.48, our Christ when the Iewes 49. said vnto him, Say wee not true, that thou art a Samari- tane and hast a diuell? answered, I haue not a diuell, but I honour my Father, and ye haue dishonoured me. And Paul bee- ing to make an Apologie for himselfe, begins thus: Men A& 23.1. and brethren, I haue in all good conscience serued God untill this day.

Now when a man hath thus cleared himselfe, though his owne word in his

60 The gouernment

his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, & bring it to light: as *Dauid* did, *Iudge mee, O God* (saith he) *for I haue walked in mine innocencie: and againe, The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leaue him in his hand, nor condemne him when he is iudged.*

Psal. 26.

psal. 37-32.

33.

Meekenesse in reproofe is, when any shall admonish his brother of any fault for his amendment, with the like moderation, that Chirurgeons vse, who being to set the arme or legge that is soort h of ioynt, handle it so tenderly, that the patient shall scant feele when the bone falles in againe.

again. This counsell Paul
giueth, Brethren, if any man be Gal. 6. 1.
fallen by occasion into any fault,
ye which are spirituall, restore
such a one (or set him in ioynt
again,) with the spirit of meek-
nesse. This was practised by
Abraham towards Lot, when
their heard-men were at va-
riance, saying, Let there bee, I Gen. 13. 8, 9
pray thee no strife betweene thee
and mee, neither betweene mine
heard-men and thine; for we are
brethren.

And this is done foure
waies. First, whē we reprove
a man generally, as Nathan 2. Sam. 12
did Dauid by a parable. Se-
condly, when in the roome
of a reproofe wee put an ex-
hortation: in the exhortati-
on insinuating an oblique
reproofe, as when a man
shall

62 The gouernment

shall sweare in his talke, I shall not need alwaies to say, *Ye doe very ill to sweare, and so to dishonour God: but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar, by saying, Yea and nay, yea and nay, shall serue among vs. Rebuke not an elder, but exhort him as a father, and young men as brethren, saith Paul to*

1. Tim. 5. 1. *Timothy. Thirdly, when the reproofe is propounded in a mans own person, as though hee were faultie which re. prooueth. Paul practised this: Now these things, brethren, (saith he) I haue figuratiuely applyed to mine owne selfe, and*

1. Cor. 4. 6. *Apollos for your sake, that ye might learne by vs, that no man presume aboue that which is written. Fourthly, when the*

fault

I fault is directly reprooued, Gal. 6. 1.
 y, but yet partly with prefaces,
 so that wee doe it of loue, that
 p wee wish well to the partie,
 x- that wee speake as confide-
 in ring our selues, that wee al-
 y, so are in danger of the same
 ng fault: and partly by framing
 x- the reproofe out of the
 ng word of God, that the partie
 to may see himselte, rather to
 ne be reprooued by God than
 a by vs: after this manner the
 h inferiour may admonish his
 e. superiour, especially when
 is: there is no other way of
 , redresse, and hee is to listen,
 ly yeelding himselte tractable.
 nd Naaman is aduised by his
 ye seruant, who said, *Father, if*
 an the Prophet had comanded thee 1. Kin. 5. 13
 is a greater thing, wouldst thou
 he not haue done it? how much ra-
 ult sber

64 The government

ther then, when he saith to thee,
Wash, and be cleane? Then went
he downe, and washed himselfe
seven times in Iordan.

VWhen any shall in this
manner be admonished of a
fault, they are to yeeld them-
selues tractable & thankfull,
& be heartily glad of so good
a friend. Notable is the spech
of the Psalmist, *Let the righte-*

*Psalm 141. 5. oue smite me, it is a benefit: and
let him reprove me, it is the chiefe*

*Prou. 17. 10. oymment, let it not be wanting to
my head. And Salomon saith,
A reproofe entreth more into
him that hath vnderstanding,
than an hundred stripes into a
foole. And, Open rebuke is bet-*

ter than secret loue.

CHAP. VII.

*Of Sobrietic, Vrbanitie, Fidelitie,
and care of other good name.*

Sq.

SObriety in iudgement,
is, when a man either sus-
pendeth his opinion of his
neighbors sayings or doings,
or else speaketh as charita-
bly as hee can, by saying as
little as may be, if the things
be euill : or by interpreting
all in better part, if the
speech or action be doubt-
full. Therefore do thus : de-
spise not thy neighbour, but
thinke thy selfe as bad a sin-
ner, and that the like defects
may befall thee. If thou canst
not excuse his doing, excuse
his intent, which may bee
good : or if the deede bee
euill, thinke it was done
of ignorance : if thou canst
no way excuse him, thinke
some great temptation befell
him, and that thou shouldest
be

be worse, if the like temptation befell thee: and giue God thanks, that the like as yet hath not befallen thee. Despise not a man beeing a sinner, for though he be euill to day, he may turne to morrow.

Mat. 7. 1. Here is condemned all headie and rash iudgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part.

Iob 1. 5. 11 Thus the diuell dealt with Iob, saying, Doth Iob feare God for nought? &c. but stretch out

thyne hand now, and touch that he hath, to see if hee will not blasphemie thee to thy face.

Such was the dealing of Doeg with David; I sawe the

1 Sam. 22. 9 sonne of Isai (saith he) who

he came to Abimelech the sonne
of Abitub, who asked counsell
of the Lord for him, and gaue
him victuals, and he gaue him
also the sword of Goliath the
Philistim. Here the backbiter
concealeth the necessary cir-
cumstances, whereby Abi-
melech might haue beene ex-
cused, as that David asked
bread beeing hungrie, and
that he tolde not Abimelech,
that he was out of Sauls fa-
uour, but he turneth all his
speech to this end, to bring
the Priest into suspition with
Saul.

Thus the Pharises dealt:

John came neither eating nor
drinking, and they say, he hath
Mat. 12. 19.
The sonne of man came
eating and drinking, and they
Behold a glutton, and a drin-
ker

ker of wine, and a friend of Publicans and sinners.

Contrarie to this sobriety is *Flatterie*, whereby for hope, either for fauour or gaine, men, & especially such as are of dignity & place, are soothed vp in their sinnes, & extolled aboue measure, & ben to their faces. As when *Herod* arrayed in royall apparell, and sate on the iudgement seat, and made an oration, the people gaue a shout saying, *The voice of God, and not of man.* But marke what *Proou. 27. 14* *Salomon* saith, *Hee that praiseth his friend with a loud voice rising early in the morning, shall bee counted to him for a curse.* One beeing asked which was the worst of beasts, answered, Of wilde beasts.

beasts, the tyrant of tame
beasts, the flatterer. And ano-
ther said, that flatterers were
worse then crows: for they
eate only dead carrion, these
feed on living men.

And of all kindes of Flat-
terie, that is the worst when
a man shall speake faire to
his neighbours face, & praise
him; but behinde his backe
speake his pleasure, and euen
cut his throat. David com-
plains of his familiar friend,
that the words of his mouth were

softer then butter, yet warre was
in his heart: that his words were
more gentle then oyle, yet they
were swords. The Pharises be-
hinde Christs backe tooke
counsell how they might in-
tangle him in talke, but be-
fore his face they say, Master

Mat. 22. 6. we know that thou art true, and
 teachest the way of God truly, and
 neither carest thou for any man,
 for thou considerest not the per-
 sons of men.

Urbanitie, is a grace of
 speech, whereby men in a
 seemely manner use plea-
 santnesse in talke for recrea-
 tion, or for such delight as is
 ioynd with profit to them-
 selves and others. The Prea-
 cher saith, *There is a time to*
 laugh, and a time to weep. When
 the Lord brought againe the cap-
 tivity of Sion, we were like them
 that dreame. Then was our
 mouth filled with laughter, and
 our tongue with joy.

Now this mirth must be
 ioynd with the feare of
 God: otherwise Salomon is

Ecc. 1. 2. saith well, *I have saide to*
 laughter,

Daughter, Thou art madder: and
 thy joy, What is that thou do-
 est? And Christ saith, *Woe* Luk 6.25.
 to you that now laugh, for ye
 shall weepe. Secondly, with
 of compassion and sorrow for
 in Gods people in affliction
 and miserie. They drinke wine Amos 6.6.
 in bolles, and annoint them-
 selves with the chiefe ointments,
 but no man is sorrie for the af-
 fliction of Ioseph. Thirdly, it
 must be sparing and mode-
 rate. Paul condemneth such
 as are lovers of pleasures, more
 than of God. Fourthly, it must
 be voide of the practise of
 sinne. Joseph is commended
 that he refused the pleasures of
 sinne. Heb. 11.
 The vsuall time of mirth
 is at meates. And here some
 few practise may be fol- Iudg 14.12
 lowed,

lowed, who at his marriage
feast propounded a riddle or
hard question to his friends.
And *Ambrose* thinketh that
hee did this to stoppe the
mouthes of talkers, and to
occupie their wits.

Withall it must be remem-
bred to be a Christian durie,
euen at the table to main-
taine talke of religion, and of
duties of godlineesse, after the
practise of our Saviour Christ,
Luk. 11. 37. and 14. 1. & though many vpon little
22. 15. T. ground thinke otherwise.
Apolo. 39. *Tertullian* recordeth of the
Christians of his time, that
they vsed in their loue-feasts
to talke together, as confide-
ring with themselves that
they had God himselfe, as
an eare-witnesse to them.
Chrysostome of this point
saith

saith well: I would to God (saith
he) that in tauernes and feasts, *Hier. 2. 17*
and at bathes, men would talke *1. Thess. 5. 17*
and dispute of hell; for the re-
membring of hell would bender
a man from falling to hell. And
it was the manner of the pri-
mitiue Church, at dinner & *Ap. 1. 19 A*
supper to vse the reading of
the Scriptures. When ye come
to the table (saith Augustine) *August.*
heare that which is read ac- *epist. 10. 9.*
cording to custome, without any
sturre or strining: that your
mouthes may not only receiue the
meate, but your eares may hun-
ger after the word of God. And
this ancient custome is to
this day retained in the Col-
ledges of the Vniuersitie of
Cambridge.

And this holy reioycing
at meates is specially to bee

74 The gauerament

vsed with such as are godly.

Prou. 2. 3. As Salomon saith, That bee
which eateth at the couetous
mans table, shall vomit his morsels,
and shall lose his sweet words.
The faithfull at Ieru-
salem did breake bread toge-

Act. 2. 46. ther, with gladnesse and single-
nesse of heart.

Question. Whether iesting
be tollerable in any sort, or
not?

Answer. That iesting which
standeth in quips, taunts,
& girds, which serueth only
for the offence of some, with
the delight of others, is not
tollerable: because all speech
must edifie, and minister grace to
the hearers: neither doth it a-
gree with Christian grauitie
and modestie. But two kinds
of iesting are tollerable: the

one

one is moderate and sparing
mirth, in the vse of things in-
different, in season conveni-
ent, without the least scan-
dall of any man, and with
profit to the hearers. The se-
cond is that which the Pro-
phets vsed, when they iested
against wicked persons, yet
so, as withall they sharply
reprooued their sinnes. At
noone Eliah mocked them, and
said, Crie aloud, for he is a god:
either he talketh or pursueth his
enemies, or is in his iourney, or it
may be he sleepeeth and must bee
awaked.

As for laughter, it may be
vsed: otherwise God would
neuer haue given that power
and facultie vnto man: but
the vse of it must bee both
moderate & seldome, as for

1. King. 18.

27.

2. Kin. 3. 13.

Li. 2. 14. 11.

row for our sinnes is to bee
 plentifull and often. This we
 may learne in Christs exam-
 ple, of whome we reade that
 he wept three times, at the
 Luk. 19. 11. destruction of Ierusalem, at
 Joh. 11. the raising of *Lazarus*, and in
 Heb. 5. 7. his agonie: but wee neuer
 reade that he laughed. And
 specially remember the say-
 ing of *Chrysostome*; *Si risus*
in Ecclesia, diabolus opus est, that
 is, to moue laughter in the
 Church, is the worke of the
 diuell.

Fidelitie in constancy is all
 our lawfull sayings and pro-
 mises.

A promise is to bee made
 with this condition (if God
 will) and then if a man bee
 1. Tim. 2. 15. prevented by death, or by a-
 2. Cor. 13. 2. ny like meanes, hee is not to
 2. Cor. 1. 17. 23. be

be blamed otherwise a mans
lawfull word and promise
bindeth him according to
the will and pleasure of him
to whome it is made.

Now if afterward it bee *Psalm 115 4.*
hurtfull to him that made it,
he may crave to be free from
his promise: and liberty be-
ing graunted, take it. But a
promise bound with an oath
is to be kept, though private
hinderance followe yet for
as the Magistrate may order
the matter, and proceede in
equitie, that the damage
may be the lesse.

The last grace which is to
be vsed in speech, is care of
our neighbours good name,
which is farre better to him *Prou. 22.*
than great riches.

Here is condemned the tale-
bea-

78 *The gossamer*

bearer, which of an euill minde telleth a thing of an other to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of diuers sorts. One is, when men whisper abroad secretly the fault of another, when

Rom. 1. 36.
Gen. 6.

as they should rather admonish the party: as Cham when hee had seene his fathers nakednes, ran straight and told his brethrē. The second, when they adde to or change the thing said or done, as it serueth for their purpose. Some of the witnesses, which came against Christ, charged him to say, *I will destroy this Temple which is made with hands, and*

Math. 26,
60. 61.

in

in three dayes build another
without hands. Where first
they change his meaning, for
Christ spake of the temple of
his bodie. Secondly, they
add to the words: For Christ
said not *I will destroy this tem-
ple* but *destroy ye this temple*.
Therefore the holy Ghost
noteth them with the name
of false witnesse-bearers. The
third, when men surmise, and
tell that which was never
done. When *Jeremie* was go-
ing out of *Ierusalem* to the
land of *Beniamin*, and was in
the gate of *Beniamin*, *Iriah*
tooke him and said, Thou si-
est to the *Chaldeans*. Then
saide *Jeremie*, that is false, *I Jer. 37. 13.*
sist not to the *Chaldeans*.
but he would not heare him.
The fourth is the coloured
tale.

80 *The gentleman*

tale-bearing, when one speaketh euil of another with fine prefaces and preambles, faining that he is very sorie that his neighbor hath done such or such a thing: that he speaketh it not of malice, but of a good minde: that he is constrained to speake: that hee speaketh not all that he could speake: that the partie to whome the tale is told must keep it secret. *Luther* writeth of this fault very well: *This vice* (saith he) *wherby we tell abroad the things which we heare of others, and take them in worse part, is very wise, & of great force to sow discords: the rather because it often shewes it selfe vnder the pretence and name of counsell and good aduise. And it is notable vizard for a tale-bearer*

vpon Psal.
15. 30.

bearer to transforme himselfe in
to an angell of light, and under
zeale for Gods glory, to backbite
and accuse his neighbor of heresie,
error, and wicked life.

Therefore the Prophets mean
ing is, that wee should conceale
the evils that bee in our neigh-
bour, and not speake them reo-
thers, though he be an enemy,
and deserve it at our hands; and
onely speake of those good things
in him which seeme to preserve
concord: for this we would that
men should doe unto vs. Yea, and
let vs take heed that we iudge
not, or condemne any man say-
ing or doing rashly. Augustine
saith, That this was the cure
which his mother had towards
her enemies. To doe this is a no-
table point of iust dealing, but
indeede there is no man utterly
wish-

Confess. 1. 5.

84 The government

without this fault in this life:
such is our wretched state in this
world. For though some are of
this mind, that they desire not to
have other mens wants told them,
and will not take all in worse
part, yet if they be told and taken
in worse part of others, they can
willingly beare them; neither
will they checke the teller, but
suffer bad surmises to take place
with them. But Gedaliah, the
sonne of Abicham, excelled in
the contrarie vertue, who chose
rather to hazard his life, then to
suspect euill by Ismael.

Jerem 40.

This tale-bearing is the
common table talke in Eng-
land: and it is wonderfull to
see how those, who are other-
wise godly, are overtaken
with it: but men must learne
to stand more in awe of
Gods

Gods commaundement, and also to consider that the same thing a man speaketh of another, cometh home againe by his owne doore. Such as vse talebearing and backebiting, are by Gods iust iudgment paid home in the same kinde. and hereupon Christ saith, Iudge not that ye be not iudged, for with that iudgment ye iudge, ye shall bee iudged. Wherefore when men shall enter any euill communication of others, wee are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and Magistrates shall vse hard wordes not in the way of defamation, but for the reproouing of a vice, it is not a slander as, Of foo-

24 The government

Gal. 3.

Mat h 3.

like Galatians: O generation of
Vipers: and Christ teasmeth
Herod, Foxe.

CHAP. VIII.

of the bonds of truth.

Thus much of grace in
speech. Now followeth
bonds of truth, whereby the
truth of our talke is testified
and confirmed.

They are three: A simple
assertion, an asseveration, and
oath.

A simple assertion, is ei-
ther a simple affirmation, as
yea, yea: or a simple negation
as nay, nay. And they are to
be vsed only in our familiar
and common talke. Let your

Maths. 37.

communication be yea, yea: nay,
nay, and whatsoever is more
conducing of euill.

If the truth which we affirme or denie, be doubtfull or contingent, then such clauses as these [*it is so, or, it is not so, as I thinke, as I remember, as I take it*] are to bee added. If one shall say, *It is so*, and afterwards it prooue otherwise, he receiveth discredit, because he speaketh an vntroth. But if he shall say, *I thinke it is so*, though it fall out otherwaies, yet he saueth his credit, because he deceiveth not, but onely is deceived.

An asseveration is a forme of speech, whereby one doth vehemently affirme or deny any thing: as when a man shall say: *verily, in truth, in very truth, without all doubt, &c.* These and such like are

not

not to be vsed at euery word:
but then onely when a truth
of great importance is to be
confirmed. When the false
Prophets among the Iewes
& the Priests would not be-
leeue that *Jeremie* was sent
of God: what saith he? not
simply, *The Lord hath sent me:*
but, *In truth the Lord hath sent*
me. Our Sauiour Christ
when he vsed to speake any
weightie matter, vsed to say,
Amen, Amen, verily, verily,
which is a plaine asseuerati-
on: for *Amen* is more then
a simple affirmation, and it is
lesse then an oath, as the ve-
ry sense of the word doth
import: which is no more,
but *truly, certainly.*

The third is an oath, which
must not bee made by any
thing

thing in heaven or earth, but
onely by the name of God a-
lone.

It must be vsed as the last
refuge and remedie of all.
For when any truth of great
importance is to bee confir-
med, and all signes, eviden-
ces, proofes, witnesses, faile
among men on earth; then
we may lawfully fetch the
Lord as a witnesse from hea-
uen, who is the knower of all
truth.

And in this case an oath
may be taken; either pub-
likely before a Magistrate,
or privately among private
persons, if it bee done with
reuerence and considerati-
on, as it was betweene *Jacob* Gen. 31, 53
and *Laban*.

CHAP. IX.

*What is to be done when we
have spoken.*

AFTER a man hath spoken
his minde, very few
words more are to be added.
Hee that hath knowledge,
spareth his words. *In many*
Prov. 10. 19 words there cannot want iniqui-
tie: but he that refraineth his
lippen, is wise.

Hee that speaketh many
words, speaketh either false
things, or superfluous, or
both: as when a river over-
flowes, the water gathereth
much slime: so many words,
many faults: when a vessell
being smitten, makes a great
noise, it is a token that it is
emp-

emptie: and so the sound of
many words shewes a vaine
heart. The Gentiles haue
said, that God gaue a man
one tongue and two eares,
that hee might heare more
and speake lesse. *Valerius*
Maximus reporteth of *Xe-*
nocrates, that being in the
companie of some that vsed
trailing speeches, held his
tongue: & being asked why
he did so, answered, *That it*
had repented him that hee had
spoken, but it neuer repented
him that he had held his peace.
And the Proverb is, *He that*
will speake what hee will, shall
heare what hee would not. To
the framing of our speech,
Ambrose requireth three *Offic. l. 1.*
things: a yoke, a ballance,
and a met wand, a yoke, to
keepe

98 *The gentleman*

keepe it in staied gravitie; a
ballance to give it waight
of reason; a met-wand to
keepe it in measure and mo-
deration.

This rule must be practi-
sed carefully, for the avoi-
ding of chiding, brawling,
and contention. *Let nothing
be done by contention, Phil. 2. 3.*

Let students and schollers
learne to practise this; for
what shall another mans o-
pinion hurt thee, though in
reasoning he be not of thy
minde in every point?

Here take heede of the spi-
rit of contradiction, where-
by some by thwarting and
contradicting every man, at
length prove either obsti-
nate heretikes, or lewd A-
theists, and make no bones
to

to contradict the H. Ghost,
and to call the Scriptures in
question, and dispute that
there is no God.

Now if a man speake ne-
cessarie things, though he
continue his speech till mid-
night, as *Paul* did, it cannot *Acts 20.7.*
be called immoderate or su-
perfluous talke.

CHAP. X.

Of writing.

ALl this which is set
down cōcerning speech
must as well be practised in
writing as in speaking. Where-
by are condemned ballads,
bookes of loue, all idle dis-
courses and histories, bee-
ing nothing else but en-
tombments and laizes vno-
manifolde.

manifeste finnes; fitter for
Sedens and *Gemerrab*, then
 for Gods Church. And it
 must bee followed as well in
 speaking of Latine or any
 good tongue; as English,
 which students haue not
 marked; for whereas they
 will not sweare in English,
 yet in Latine they make no
 bones of it, saing, *Mehercule*,
medius fidius, *edipol*, *per deos*
immortales. And wheras they
 holde but one God in iudge-
 ment, yet in their Latine ex-
 ercises they speak of *Iupiter*,
 and of the *immortall Gods*,
 after the manner of the Hea-
 then. What a shame is this,
 that a Christian, and that in
 Christian schooles, should ei-
 ther bee ashamed, or not vse
 to speak as a Christian but

as Atheists doe: If thou have
many tongues, and knowest
not how to vse them well: he
which hath but his mother
tongue ordering it aright, is
a better linguist then thou.

CHAP. XI.

Of silence.

Wise and godly silence
is as excellent a ver-
tue as holy speech: for hee
knoweth not how to speake
which knoweth not how to
hold his tongue: the rule
of our silence must bee the
law of God. By meanes of
which, wise consideration
must bee had, whether the
thing, which wee haue in
minde, bee for Gods glorie,

E and

and our neighbours good: which done, we are answerably to speake, or to bee silent.

Here must bee considered the things of which silence must be vsed, and the persons before whome. The things are many. First, if any truth bee to the hinderance of Gods glorie, or of the good of our neighbour, it must bee concealed.

The concealing of truth is either in whole, or in part. In whole, when the speaking of the least word is hurtfull: As for example, the father & the sonne are both sicke at once, the sonne dieth first, the father asketh whether his sonne be dead or not, if it be said no, an vntruth is told, if

Aug. lib. ad
Confer.

yea,

yea, then the fathers griefe
is increased, & his death ha-
stened: therefore silence is
the best. In daies of persecu-
tion, holy Martyrs haue cho-
sen rather to suffer death,
then to reueale their bre-
thren, that haue beene of
their priuate assemblies with
them.

The concealing of a
thing in part is, when a
man speaketh a little of the
truth, and concealeth the
rest. Which is warranted
in all good and lawfull pro-
ceedings, which manifestly
tend to the glorie of God.

When *Sammel* is sent to an-
noint *David*, hee answered
the Lord and saith, *How can
I goe? If soe of Saul heare of it, he
will kill me. Then the Lord an-*

1. Sam. 16.1
2. 33

E 2 swered,

96 The government

1 Sam. 16 **1, 2, 3.** *swered, Take an heffer with thee and say, I am come to doe sacrifice; and I will shew thee what thou shalt doe: and thou shalt annoint unto mee him whome I shall name unto thee. When Ieremie had shewed king Zedekiah how he might escape death, then the king said vnto him, Let no man know of these words, &c. but if the Princes vnderstand that I haue talked with thee, and they*

Ier. 38. 24 **35, 36.** *come vnto thee, & say vnto thee, Declare vnto vs what the king hath said vnto thee, & then shalt thou say vnto them, I humbly besought the king that hee would not cause mee to returne to Iehonathans house to dy there; & afterward he answered so, that the matter was not perceiued. The like was practi-*
sed

led by Paul *1st*, 23. 6.

Secondly, thou art to
conceale thine owne secrets.
Sampson revealing his owne
secret, *Judg.* 14. overthrew
himselfe. If thou desire ease
by revealing them, tell them
but to few, and to such as
are faithfull.

That which thou wouldest
not have known, tell no
man. for how shall another
keepe thy counsell, when
thou canst not doe it? Keepe
thy friends secret likewise if it
be not hurtfull; and let Mi-
nisters conceale the sinnes
and wants that trouble the
conscience of such as are dy-
ing. Let Magistrates conceale
things done in the Senate,
especially concerning warre,
lest they bee revealed to the

enemy. If God bring a
 by strange thing to passe,
 speake not boldly of it,
 but rather in silence won-
 der. *Iob* at the considera-
 tion of Gods Maiestie in
Iob 39. 37. his workes, saith, *Beholde*
I am vile, what shall I answer
thee? I will lay my hand upon
my mouth. Nadab and Abihu
for offering incense with
strange fire, before the Lord,
were both destroyed with
fire, which being done, Mo-
ses tolde Aaron, that God
would be sanctified in them
that come neere him, and be
glorified before all the peo-
ple: and then the text saith,
Leuit. 10. 3. *that Aaron held his peace.*
 When *Peter* had taught the
 Gentiles, and after returned
 to Hierusalem, they of the
 cir-

circumcisiſio contended with him; he then rendreth a reaſon of his fact, which being made, they were ſilent. For ſo the text is, *When they heard theſe things, they held their peace, and glorified God.* When Gods iudgements beſal men among vs, if we ſpeake any thing we muſt iudge charitably. *Bleſſed is he that iudgeth wiſely of the peere, the Lord ſhall deliuer him in the day of trouble.* A&. 11. 18. Pſal. 41. 1.

Thirdly, the infirmities and ſinnes of our neighbour are alwaies to be concealed, vnleſſe it be in the caſe before named, that we finde our ſelues called of God to ſpeake: *Hee that couereth a transgreſſion ſeeketh loue.* If God in mercie couer his ſinnes,
E 4

100 *The government*

100 *The government*
sins, why shouldest thou re-
ueale them? *Salomon saith, let*
Prou. 19. 1 *is the glorie of a man to passe by*
an infirmity.

Fourthly, all vnseemely
matters, all things which co-
cerne vs not, things aboue
our reach, are in silence to be
buried.

The persons, before whom
silence must bee vsed, are
these: I. Malicious enemies

Math. 7. 6. of religion: *Giue not that*
which is holy vnto dogs: neither
cast your pearles before swine.

This was among the rest,
one cause of the silence of
Christ before *Caiphas* and *Pi-*
late. II. Before Magistrates
in their open Courts: where
such as come before them
are not to speake till they
be

of the Tongue. 101

be bidden. Then Paul after **Act. 14. 10.**
that the gouernour had beckened
vnto him that he should speake,
answered. III. In the presence
of our elders and betters,
who must haue leaue and li- **Ecc. 31. 8.**
bertie to speake first, and
must of others be heard with
silence. The practise of this
was in *Elishu* to *Eliphaz* and **Iob 32. 6.**
Bildad. A company of men **Ecc. 7. 15. 11**
(as some say) are like to the
Alphabet, in which are vow-
els, halfe vowels, and mutes;
vowels are old men, learned,
wise, expert: halfe vowels,
are young men and women,
who are then onely to speake
when they are asked: mutes,
are the same parties, who be- **Tit. 2. 9.**
ing not occasioned, are in si-
lence to heare their betters.
And here all seruants and
chil-

children must remēber when they are iustly reprooued, to be silent, and not to answer any thing againe. I V. Fooles and pratlers are not to be answered, vnlesse it bee to let them see their follie.

CHAP. XII.

*An exhortation to keepe
the Tongue.*

THUS haue I in part set downe how the tongue is to bee gouerned: and I heartily desire, that all Christians would put these rules in practise. Reasons. I. *If a man seeme to be religious, & re-
straineth not his tongue: hee de-
ceiveth himselfe, and his religi-
on is in vaine.* II. The man of

an

an euill tongue, is a beast in
the forme of a man: for his
tongue is the tongue of a
serpent, vnder which lyeth Psal. 140.
nothing but venim and poy-
son: nay, he is worse than a
serpent: for it cannot hurt,
vnlesse it be present to see a
man, or to bite him, or to
strike him with his taile: but
hee which hath not the rule
of his tongue, hurteth men
as well absent, as present;
neither sea nor land, nor any
thing can hinder him. And
again, his throat is like a
grauē that hath a vent in
some part, and therefore
sendeth forth nothing but
stinke and corruption. III.
As the holy men of God,
when they preached, had
their tongues, as it were
tou-

Isa 66.

Mat 3. 12.

Iam 3. 6.

Chryl.

hom. 79. in
Mat.

touched with a coale from the altar of God, and as godly men, when they speake graciously, haue their tongues inflamed with the fire of Gods Spirit: so contrariwise, when thou speakest euill, thy tongue is kindled by the fire of hell: and Satan comes from thence with a coale to touch thy lippes, and to set them on fire to all manner of mischief. *Chrysostome* saith, That when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the diuels language. *IV*, The moderating of the tongue is a matter of great difficultie. *Saint Iames* saith, *The whole nature of beastes and birdes, and of*
cree-

creeping things, &c. but the *Iam 3, 7, 8.*
 tongue can no man tame: it is
 an unruly evil. *Pambus*, one *Hist. Tripa.*
 without learning, came to a *lib. 8, c. 2.*
 certaine man to be taught a
 Psalme: who when he had
 heard the first verse of the
 39. Psal. *I said, I will keepe my*
swaies that I offend not in my
tongue, would not suffer the
 next verse to be read, saying,
 This verse is enough, if I
 could practise it. And when
 his teacher blamed him, be-
 cause he saw him not in fixe
 monerhs after, he answered,
 that he had not done yet the
 verse. And one that knew
 him many yeares after, asked
 him, Whether he had yet
 learned the verse? I am for-
 tie yeares olde (saith he) and
 haue not yet learned to ful-
 fill

9. 2. 1. mal

sqin T. 1. 1. 1.

Gods iudg-

mēt for the

abuse of

the tongue.

Euseb. 1. 6.

c. 8.

fill it. Now then, the harder
it is to rule the tongue, the
more care is to be had there.
in. V. The strange iudge-
ments of God for the abuse
of the tongue, especially in
blasphemies & perjuries, are
many & fearefull. Threemen
conspired together against
Narcissus Bishop of Ierusa-
lem, a man that led a godly
and blamelesse life, and they
charged him with a most
haynous crime: all three
confirmed their accusation
by oath. The first wished, if
it were not so, that hee were
burnt. The second, that hee
might die of the laundise.
The third, that hee might
loose his eyes. Afterward, in
procelle of time, the first had
his house set on fire in the
night

night: and he with all his family was burnt. The second had the iauundise from the head to the sole of the foote, and died thereof. The third seeing what was befallen these twaine, repented and confessed the conspiracie against *Narrassus*, and yet for all that he lost his eies.

Againe, in the daies of *Queene Marie*, as *James Ab. Fox. A.R.* *Mon:* *was ledde by the Sheriffe* to execution, diuers poore people stood in the way and asked their almes: he the not hauing any money to giue them, did put off all his apparel save his shirt, and gave it vnto them, to some one thing, to some another, in the giuing whereof he exhorted them to be strong in the
Lord

Lord, and to stand stedfast
in the truth of the Gospell.
While he was thus instru-
cting the people, a seruant of
the Sherifes going by, cried
out aloud, and blasphemous-
ly said: beleeeue him not good
people, he is an hereticke,
and a madde man out of his
wit: beleeeue him not, for it
is heresie that he saith. And
as the other continued in his
godly admonitions, so did
this wicked wretch blowe
forth his blasphemous ex-
clamations, vntill they came
vnto the stake where hee
should suffer. But immediat-
ly after this Martyr was
bound to the stake, and fire
put to him, such was the
fearefull stroke of Gods iu-
stice vpon this blasphemous
railer

railer, that he was therepre-
sently in the sight of all the
people stricken with a frensie,
wherewith he had before
railingly, charged that good
Martyr of God: who in his
furious rage and madnesse,
casting off his shooes and
the rest of his cloathes, cri-
ed out vnto the people, and
said, Thus did *James Abbes*
the true seruant of God, who
is saued, but I am damned:
and thus he ranne about the
towne of *Burie*, still crying
that *James Abbes* was a good
man and saued, but I am
damned.

Againe, children sitting in
company together, fell in-
to communication of God, Men
and to reason what God was.
And some said one thing,
some

some another: among the rest, one said, Hee is a good old father: to which another named *Dennis Benfield*, replied with a most outrageous blasphemie: What? he (said she) is an old doting foole. But shortly after this young gyrl was so stricken, that all the one side of her was blacke, and shee became speechlesse and died.

Idem.

: Againe, one *Leauer* a plough-man, railing, said, that he saw the euill fauoured knaue *Latimer* when he was burned: and also in despite, said, that he had teeth like an horse. At which time and houre, as neere as could be gathered, the sonne of the said *Leauer* most wickedly hanged himselfe.

Againe,

Againe, in the time of King
Edward, a yong gentleman Idem.
of Cornwall being in com-
pany with other more gen-
tlemen, together with their
servants, beeing about the
number of twenty horsemen,
among whom this lusty yon-
ker entred into talke, and
began with all to sweare, and
use ribauld speech: beeing
gently reprooved, the yong
gentleman tooke snuffe, and
said to the reproover, Why
takest thou thought for me?
take thou thought for thy
winding sheete. Well quoth
the other, amend for deatch
giveth no warning: for as
soone commeth a lamber
skinne to the market, as an
olde sheepe skinne. Gods
wounds (said he) care not
thou

quilt
2 duis

book
181

111 The government

thou for me: raging still in
^{meth} this manner worle and worle
 in words, til at length passing
 on their journey, they came
 riding over a great bridge,
 standing over a peece of an
 arme of the sea; vpon which
 bridge this gentlemⁿ an swea-
 rer spurred his horse in such
 fort, as he sprang cleane ouer
 with the man on his backe,
 who as he was going, cried,
 saying, Horse and man and
 all to the diuell.

Philip
 Stubs
 booke, prin-
 ted 1581.

Againe, there was a fer-
 ringman in Lincolnshire,
 who had still in his mouth an
 vse to sweare Gods pretious
 blood, and that for very tri-
 fles: being often warned by
 his friends to leaue the ta-
 king the Lords blood in
 vaine, did notwithstanding
 still

still persist in his wickednes,
vntill at the last it pleased
God to cite him first with
sicknesse, & then with death
during which time of the
Lords visitation, no perswas-
on could moue him to
repent his fore-said blasphe-
ming, but hearing the bell to
toll, did most hardly in the
very anguish of his death,
start vp in his bed, and sware
*by Gods blood this bell tolled
for me.* Whereupon immedi-
ately the blood abundantly
from all the ioynts of his bo-
die, as it were in streames, did
issue out most fearefully, fro
mouth, nose, wrests, knees,
heelles, and toes; with all o-
ther ioynts, not one left free
and so died.

These and such like iudge-
ments

[[[*The government*

ments must bee as warnings
from heauen to admonish
vs; and to make vs afraid of
the abuse of the Tongue
especially when it tendeth
to the dishonour of God.
And wee are to imitate the
example of *Polycarpe* the
Martyr, who when hee was
bidden to take his oath, and
curse Christ, answered, Four-
score and sixe yeares haue I
beene his seruant; yet in all
this time hath bee not so
much as once hurt me: how
then may I speake nil of my
King and Soueraigne Lord
which hath thus preserved
me? V J. Lastly, God hath
honoured thy tongue with
the gift of speech and vte-
rance: and the great excellen-
ce of this gift thou shouldst
per-

perceiue, if thou were stricken
dumb for a time. Therefore let thy tongue be applied
to the honouring of
God, and to the good
of thy neighbor.

FINIS.

